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OCTOBER, 1939

No. 2

The Masonic Craftsman

*Published Monthly at Boston,
Massachusetts, in the Interest
of Freemasonry*

In This Issue: "Summing Up" — By MELVIN M. JOHNSON


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Declaration of Principles

[Formulated in February, 1939 by the Grand Masters Conference at Washington, D. C., and adopted by the Grand Lodge of Massachusetts on March 8, 1939.]

Freemasonry is a charitable, benevolent, educational and religious society. Its principles are proclaimed as widely as men will hear. Its only secrets are in its methods of recognition and of symbolic instruction.

It is charitable in that it is not organized for profit and none of its income inures to the benefit of any individual, but all is devoted to the promotion of the welfare and happiness of mankind.

It is benevolent in that it teaches and exemplifies altruism as a duty.

It is educational in that it teaches by prescribed ceremonials a system of morality and brotherhood based upon the Sacred Law.

It is religious in that it teaches monotheism, the Volume of the Sacred Law is open upon its altars whenever a Lodge is in session, reverence for God is ever present in its ceremonial, and to its brethren are constantly addressed lessons of morality; yet it is not sectarian or theological.

It is a social organization only so far as it furnishes additional inducement that men may forgather in numbers, thereby providing more material for its primary work of education, of worship, and of charity.

Through the improvement and strengthening of the character of the individual man, Freemasonry seeks to improve the community. Thus it impresses upon its members the principles of personal righteousness and personal responsibility, enlightens them as to those things which make for human welfare, and inspires them with that feeling of charity, or good will, toward all mankind which will move them to translate principle and conviction into action.

To that end, it teaches and stands for the worship of God; truth and justice; fraternity and philanthropy; and enlightenment and orderly liberty, civil, religious and intellectual. It charges each of its members to be true and loyal to the government of the country to which he owes allegiance and to be obedient to the law of any state in which he may be.

It believes that the attainment of these objectives is best accomplished by laying a broad basis of principle upon which men of every race, country, sect and opinion may unite rather than by setting up a restricted platform upon which only those of certain races, creeds and opinions can assemble.

Believing these things, this Grand Lodge affirms its continued adherence to that ancient and approved rule of Freemasonry which forbids the discussion in Masonic meetings of creeds, politics, or other topics likely to excite personal animosities.

It further affirms its conviction that it is not only contrary to the fundamental principles of Freemasonry, but dangerous to its unity, strength, usefulness and welfare, for Masonic Bodies to take action or attempt to exercise pressure or influence for or against any legislation, or in any way to attempt to procure the election or appointment of governmental officials, or to influence them, whether or not members of the Fraternity, in the performance of their official duties. The true Freemason will act in civil life according to his individual judgment and the dictates of his conscience.

NEW ENGLAND Masonic Craftsman

ALFRED HAMPDEN MOORHOUSE, Editor

MEMBER MASONIC PRESS ASSOCIATION

27 Beach Street, Boston, Mass. Telephone HANcock 6451

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The wise Master will call into conference the best intelligence of his Lodge, he will consult freely with Grand Lodge and the Grand Master; for in their greater wisdom and experience he may well find that the worries which beset him may not be so serious as he thought.

It is, however, necessary to keep vitally alert, and look frankly and fairly at all questions coming up: "to see that none go away dissatisfied . . . harmony being the support of all institutions, more especially this of ours."

This advice may be trite—superfluous—but its repetition, like other good things, can do no harm, especially to the newly-made Master.

33° In Boston, Massachusetts, during recent days a meeting of the Supreme Council of the 33d degree Ancient and Accepted Scottish Rite, Northern Masonic Jurisdiction, has been held.

Under the ominous conditions prevailing throughout the world this meeting had much significance. Among others attending it was Sir Frederick Banting, co-discoverer of insulin, which has immeasurably benefitted mankind by easing pain and prolonging human life. An eminent Canadian physician, he has already joined the ranks of his countrymen enlisted in the war of reason against force. He is an important link in the chain of research which is part of a campaign being waged against dementia praecox by the Scottish Rite, which has contributed large sums to find palliatives, if not cure, for this distressful mental disease which so heavily afflicts humanity. And it is devoutly desirable that some cure be found for this threat to mankind. In the neurotic Hitler is to be found a supreme example of the extent to which one so afflicted may go in the incessant urge of the disease. Reaching inevitably frightful ends when unrestrained, the incidental injury to others through his mad acts is apparent. The Supreme Council is to be congratulated on its farsightedness in generously applying its funds to such good purpose.

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especially singled out. In doing this, presumably, it has been surmised that the Supreme Council has some particularly sinister position of responsibility in the alleged intrigues which have been charged against Freemasonry. Paradoxically, while the Supreme Council of the Scottish Rite consists of men who have attained eminence in the fraternity, it has no power whatever to speak or act for Freemasonry. The present Grand Commander in a recent speech mentioned the fact that he and all his acts, Masonically, are subject to Grand Lodge; Grand Lodge alone has the power to speak and act for the Craft and Grand Lodge may discipline him or any member of the Council violating its constitution and by-laws.

That the best opinion of the Craft lies within the Supreme Council, however, is obvious, when it is considered that these men are in very truth the "elders" of Freemasonry. They have all served faithfully, intelligently and ably to advance the cause of Freemasonry, which is but another word for universal brotherhood. They are by natural right and selection the men best able to express Masonic ideals and ideas and with almost microscopic exception have been leaders not only in Freemasonry but in the world outside it.

The Scottish Rite will not be intimidated by attacks upon it; it will be concerned that the Truth be made known, which is that that body comprises a group of men whose belief in a Supreme Being and the immortality of the soul is unshakable, and that their best efforts shall be made available to all, so that the broad mantle of Charity may cover the poor, the sick, the distressed and oppressed wherever these may exist.

COURAGE! To our brethren across the seas and particularly those thousands of Britain, from whence came the first Masonic charter to these shores, the best wishes of all Masons hereabouts will go in their service on behalf of Truth and Reason and against the evil designs of men who would destroy the spark of spiritual life which makes life worthwhile.

Leaving home and the comforts of family life with characteristically cheerful courage to embark on a great adventure of faith they can be assured that with final victory their efforts will have made the world a better place in which to live than would otherwise be possible.

Masons and sons of Masons, each with a tie to that better life of which Freemasonry is an integral part, may be assured that their efforts and sacrifices will not be forgotten and that to high and low, from the Most Worshipful Grand Master of the United Grand Lodge of England, already on war service, to the lowest private, both of whom have stood upon the common level of the Craft, all good wishes will go forward.

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JOSEPH E. MORCOMBE
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WHAT BENEFITS SHOULD THE LODGES EXPECT FROM A GRAND LODGE SESSION?

By ALFRED H. MOORHOUSE
Editor Masonic Craftsman, Boston

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Individual lodges have distinct problems of their own and in the present times these problems are very serious, even important to the life of the lodge. A variety of causes for concern might be cited, but whether discussion of them in detail in the public press is wise is doubtful.

The internal concerns of Freemasonry are its own private and personal affair. Policy precludes public discussion regarding them.

It may be said, however, that generally speaking, the individual lodge, noting growing trends within its lodge life, has a right, rather than a privilege, of putting before Grand Lodge questions which the larger experience of that body, consisting as it does of all the Masters in the jurisdiction as well as many others endowed with



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PLENTY OF BENEFITS AVAILABLE

By WM. C. RAFF

Editor Masonic Chronicler, Chicago

SESSIONS of Grand Lodge offer ample opportunity for benefits to constituent lodges, provided the lodge representatives are in attendance throughout the sessions, are alert to the proceedings being carried on, and make an intelligent effort to understand such legislative and administrative matters as are presented for consideration and disposal. If the Master or other representative of the lodge attends a Grand Lodge session with the conviction that the Grand Lodge is a separate and distinct organization, that its acts are largely predetermined and beyond his power to influence, and that it



is of little consequence whether he attends or takes any part in the deliberations, he and the lodge he represents will receive but little benefit.

On the other hand, if he is conscious of the fact that the lodge he represents is an integral and component part of Grand Lodge, that the latter exists for the sole purpose of serving the best interests of his and the other lodges within the jurisdiction, that he is endowed with equal prerogatives with every other accredited member of Grand Lodge present, and that upon his shoulders rests an equal share of responsibility for what is accomplished, the benefits will be materially increased.

Unfortunately when the Master of a lodge serves as its representative at a session of Grand Lodge, in the majority of cases it is his first visit to an annual meeting of that august body. He is acutely aware of his lack of familiarity with methods and procedure, with a resulting diffidence restraining him from taking an active part in the proceedings. He therefore is inclined to defer to the greater knowledge and experience of those in official positions and the seasoned members of Grand Lodge, and readily accepts their views and conclusions as being sound and as embodying the best course to pursue. He should, however, realize that it is his duty to understand what is being done, to ask for enlightenment if he is not clear as to any matter under consideration, that he has the privilege of presenting his views, and that his suffrage on any matter under consideration cannot be questioned. Having thus made a conscientious effort to participate to the best of his ability in the deliberations of Grand Lodge, even though it be a passive part, he should make a definite and precise report to the lodge he represented of all that transpired, a duty that is too frequently neglected.

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wisdom of Freemasonry and Masonic matters, are better qualified to answer. The scope of these questions will at once be obvious to the intelligent Master.

Decisions are made by Grand Lodge based upon the collective wisdom of the Craft. Intimate concerns of individual units must of course be intelligently presented to it, if intelligent decision is to be made.

Calm and dispassionate consideration is, in the last analysis, essential to a wise conservatism of Masonic life and action. Faith and morals come more particularly within the plenary powers or purview of the Grand Master. General policy on the other hand is essentially a Grand Lodge matter. The wisdom of this or that as it pertains to the smaller unit of the Lodge might not in every case be evident to the larger body, in which case a selected committee may well investigate and suggest a program.

The Lodge is entitled to all the benefits possible from the accumulated wisdom and experience of Grand Lodge; and this Craft of ours being what it is, those benefits should be just and generous in scope and scale. No routine cut-and-dried formula is desirable, wise or practical for the settlement of matters which are vital to local lodge life. Dictatorial procedure on the part of administrative officers is apt to prove harmful in the extreme. When there is evidence of such it should be thoroughly aired—in the proper place—Grand Lodge.

Fortunately for the fraternity the accumulated wisdom or mass of precedent inherent in an organization operating under sound auspices over a period of more than two centuries gives a background for intelligent judgment on matters of jurisprudence hardly equalled anywhere.

It is realized that these remarks are very general in scope, for it is also realized that the affairs of the Lodge and Grand Lodge in their intimate relations are of necessity their own concern—to be discussed, and amicably settled, in the family circle—and not in these columns.

Where the relations of Freemasonry and their interests to the general public are concerned and the effects of one on the other affect either, then public discussion is desirable and not otherwise.

INSPIRED LEADERSHIP COMES FIRST

By JOSEPH E. MORCOMBE

Editor *Masonic World*, San Francisco, California

“WHAT Benefits Should the Lodge Expect from Grand Lodge?” This our current topic, if it could be covered fully, would afford matter of real value. The method of its phrasing removes the

question entirely from the vague expectations of uninformed brothers and involves a careful consideration of a possible and practical good to be derived. One would wish that the subject might be presented to delegates on the eve of their annual assembling, with individual replies required. The body of opinion thus secured would probably be revealing, as showing that more than the surface satisfactions are expected.



We are of opinion that the first and greatest benefit, to which all others would be added, is in the manifestation of a trained and enlightened leadership, operating from a permanent body, and reaching out as a continuous and increasingly potent influence to every Lodge in the jurisdiction. Without such inspiring and compelling influence, consciously and constantly exerted, the Grand Lodge fails in its most important function. With such influence operating, not even the most indifferent Master could return to his home Lodge unimpressed.

A very large proportion of the Masters in attendance at any given session is without any real training in Masonry, beyond the routine and ceremonial work of the degrees. Of the vital processes of the Craft, the high ideals upon which it is based, and the larger purposes of its being they have no real conception. The Grand Lodge session should present an intensive program, designed to arouse a deeper interest, to awaken the desire for knowledge, of a force sufficient to convince the most indifferent delegate that he should be a Master in spirit and in truth.

From year to year this Grand Lodge influence would broaden and deepen, to the constant improvement of all Masonry within the jurisdiction. Were this carried out, intelligently and devotedly, there would be few “sticks” in office, fewer somnolent or decadent Lodges, and the whole fraternity would rise to higher things. The constituent Lodge would attract better material, and be able to impress itself upon the community beneficially.

There is a tendency in all organizations to slip into a rut, to follow a set plan in its recurring proceedings, that finally becomes wholly formal and without spirit. In proportion as such condition obtains, the vivifying and inspiring influence, that should be the chief object of being, fails of manifestation. Those present seize upon the social pleasures provided as being the principal object of assembling.

There is more than a suspicion that some Grand Lodges, seeking to find the easiest way out, have made of the annual sessions a scheme of entertainment, with the essential business hurriedly sandwiched in to justify the gathering. There are American governing bodies, conducted on strictly business principles, and pretending to no more. They have great funds to administer and large interests to protect. Yet they get through the communication in one or at most two days. Others, having far less to do, drag out the sessions to four days. Why? This also might be an interesting topic for discussion.

Grand Lodge has its option of three methods. It can confine itself entirely to business matters, and send every delegate home with a satisfactory balance sheet in hand. Otherwise it can elect to offer entertainment or education, in effort to enlighten or amuse. Whatever course is followed will influence all the Lodges, for Grand Lodge is but the sum of its constituent bodies. Are we to decide that Masons, as a class, are neither receptive nor appreciative of opportunities for improvement, and must be kept good-humored with toys? Or can we still insist that manifestation of a real leadership, going beyond flowery speeches and the utterance of platitudes, will bring the greater benefits for which the Craft waits?

SUMMING UP

Being an extract from the ALLOCUTION delivered at the 127th Annual Meeting of the Supreme Council 33° at Boston, Massachusetts, September 26, 1939 by Sovereign Grand Commander MELVIN MAYNARD JOHNSON, Past Grand Master of Masons in Massachusetts.

Your Grand Commander has now completed two terms of service in that office, and they have been among the happiest years of his life. Like all men, he appreciates the honor but, after all, the greatest satisfaction that one can have as memories grow upon him is a knowledge that he has done something of worth while, altruistic value; that his labors have resulted in something of benefit to humanity. He desires to express from the bottom of his heart his appreciation of this opportunity to serve and of the cordial cooperation which he has received from the officers and members of the Supreme Council and our subordinate bodies,—a cooperation which has been almost unanimous.

By cooperation is not meant absolute and complete agreement at all times and upon all policies. A group of “yes men” does not give their leader that cooperation which he needs. No man can rule a country, a state, a city, a society or any other group, by his concepts, his ideas or his inspiration alone. He must not close his mind to those whose ideas and reasoning are in disagreement with his own. He can be sure of himself only when different opinions are expounded before the same group and when he has given to the judgment of his peers both sincere and unprejudiced consideration. Indeed, it is true that a wise man often learns more from those who differ with him than from some of his most enthusiastic supporters. Where, however, opposition is disingenuous, where it and the reasons for it are not openly expressed, where a whispering campaign is carried on, where—to sum it up—the opposition is insincere and with ulterior motivation, that is not cooperation. It is not only dishonorable but is destructive to the organization itself and to the character of the individual who indulges therein. Where, on the contrary, divergent views are sincerely held—which are openly and genuinely expressed, that they may be put into the balance for weighing—then, indeed, what some might call opposition is in reality cooperation.

Fortunately, the Active Membership of our Supreme Council is composed of men who, before their election to that office, have demonstrated constructive ability. It is not to be expected that upon all questions they will think alike. It is to be expected, however, that whether they agree or differ they will be sincere, ingenuous, candid and open in the expression of their opinions. It is in that sense that your Grand Commander is profoundly grateful for the cooperation which he has received.

This type of cooperation is the fruit of Toleration. In civil affairs, it is the essence of Liberty. “If we wish to understand why freedom is necessary in a civilized society, we must begin by realizing that because freedom of discussion improves our own opinions, the liberties of other men are our own vital necessity . . . and that out of all the give and take of opinions the truth should be arrived at . . . when that is understood, freedom will be

cherished not because it is a vent for our opinions but because it is the surest method of correcting them.”

Freemasonry's philosophy is based upon the two Great Commandments. Their substance is as old as civilization and as new as each rising sun, though they never have been nor can they be better or more concisely stated than in the words of Jesus of Nazareth. All of the teachings of Freemasonry are based upon our duty to worship God and love our fellow men. Liberty is a necessary corollary of the second Great Commandment. Such liberty is not the gift of man. It is one of the “inalienable rights” with which “all men are endowed by their Creator.” Whosoever deprives men of this “inalienable right” is a tyrant though he dress in sheep's clothing. It consequently follows that the teaching of liberty, civil, religious and intellectual, and the effort to preserve it in human life is the very essence of Freemasonry, and one of its greatest means of practical usefulness. It is for this reason—rather than for any other—that no dictator can tolerate Freemasonry. Under a dictator, he must be regarded as always right; no opposition can be tolerated; no debate is permissible. There liberty is dead for freedom of thought and speech “is the matrix, the indispensable condition, of nearly every other form of freedom.”

It is not mingling in politics for Freemasonry to oppose intolerance and bigotry, whether in the field of knowledge, in the field of religion, or in affairs of state. It would be imbecile for Freemasonry not to recognize that “unfortunately there are in this world, and perhaps there always will be, rights that cannot be vindicated, wrongs that cannot be righted, abuses that cannot be extirpated, and tyrannies that cannot be overthrown without the use of the sword.” It is for Freemasonry, as an institution, not to use or advocate the use of that sword. It is for its membership, not as Freemasons but as honorable and loyal citizens, to do their duty as God, their Country and their fellows shall call them to do.

Freemasonry's continued reiteration that it does not mingle in politics does not mean that Freemasonry abandons its advocacy of principle. Freemasonry openly stands for freedom against tyranny, for the worship of God and not atheism, for the right of each human individual to seek and find the truth. Sincere men who are not bigots and not bent upon the control and domination of other men's minds and bodies will not differ upon such a principle. They may differ as to the policies which should be used in carrying that principle into effect. It is the discussion of these policies about which men may sincerely and genuinely differ that Freemasonry does not permit within its tyled meeting places.

It is true that there is no mathematical, mechanical line which can invariably be drawn between principles and policies. As in almost all human affairs, it is im-

possible at times to make distinctions with unerring accuracy. Even those who solemnly are called upon to determine matters of life and death beyond a reasonable doubt, sometimes make mistakes. Here and there, possibly officers and bodies of Freemasons may unintentionally err. They must use their common sense and sound judgment, and in any doubtful case should, within tyled doors, avoid the discussion of things which would caused cleavage between honorable, tolerant men. Then, as citizens, they should go into the world advocating, with all their energy, such policies as will transmute principle into policy and policy into practice. As a citizen, each Freemason should choose those policies which satisfy the dictates of his individual conscience and judgment.

Chaos is upon the world again. Tyranny seems for the time being to triumph over liberty. Selfishness instead of altruism appears to be in the ascendancy. God save civilization! Let us have faith that God *will* save civilization, but we know that He will do it only through men. We are an organization of men which has sought and found the fundamental truths of life. Struggle we must, however hard the battle, to restore the truth as the motive for human life in intercourse between individuals and between nations. Fight we must for the truth, for worship of God and love of fellow men.

EDITORIAL

PASSI GRAVIOIRA To an Englishman writing for English readers and not given to the use of tags of foreign speech, the phrase quoted in one of Dean Church's memorable discourses: "Passi graviora"—"We have suffered worse things" will in the light of past events and any present doubts, be excused. He said: "Our hearts sometimes fail us when we contemplate the new world of civilization and discovery. There are reasons for looking forward to the future with solemn awe. No doubt signs are about us which mean something which we dare scarcely breathe. Anchors are lifting everywhere, and men are committing themselves to what they may meet with on the sea. But awe is neither despair nor fear; and Christians have had bad days before. Passi graviora."

And that is quite true. The faith of Englishmen has had many a rude shock. Four times has modern England fought with success a great war to prevent the conquest of Europe by a single power, the Spain of Philip and the Inquisition, the France of the Grand Monarch and the Jesuits, the France of the Jacobins and Napoleon, and the German monarchy of our own day.

Napoleon, the Hitler of his day, "straddled" like another Apollyon over the whole breadth of the European way. For twenty long years the war went on, and on the shoulders of Britain the burden mainly rested. The year 1797 was, according to Roseberry, brilliant biographer of Pitt, "probably the darkest and most desperate year that any English minister has ever had to face."

These and other crises have been safely passed. In the crucible of war has the temper of British character been forged.

Though defeat may press back our lines now and then, yet the truth shall ultimately triumph and reign supreme. Freemasonry does and will realize this opportunity and duty with all its power to strive for "*Ordo ab Chao*." Its weapon is the brain, not the sword; its appeal is to the might of reason and love, not to the might of bullet and bomb.

That order will be attained when each man shall love his neighbor as himself. The command is not to love the believers in a common creed, or the citizens of his own country. One's neighbor may be found in other homes, in other churches, in other lands. One's neighbor is one's fellow man.

"Beauteous the love of country is,—
The love that gives so willingly its life.
But, oh, we long for that more beauteous day
When love no boundaries shall know;
When man so loves his fellow man, where'er he dwell,
That he refuse to slay him;
Nor dare send a soul into that great Beyond,
While yet that soul's experience on earth,
For which God sent it forth, is incomplete.
Beauteous the love of country is,—
The love that gives so willingly its life.
But may that day more beauteous soon come,
When man, though loving not his country less,
Shall, more than country, love his fellow man."

The destiny of England has been brought forward to a high plane. Lessons innumerable have been learned by hard experience. Softening influences of an industrial age and the resulting luxuries made possible through increased wealth have not spoiled British hardihood. The quality is still there, and before the present turmoil ends and peace is restored, the world will have evidence that this exemplar of the democratic principle can endure and defend her right to liberty and the pursuit of happiness.

The great physician's injunction to "Know thyself" has not been lost. Doubt gives way with knowledge of right and no matter what may be in wait still with confidence will Englishmen remember those words "Passi graviora"—"We have suffered worse things"—and come through victorious.

SERVICE During the last Great War in Europe the fraternity with dignity suffered humiliation because its effort to be of service was rebuffed by Washington.

The altruistic aims of the Craft are well known—above all to its own membership. There can be no objection to the support by the fraternity of any organization nationally organized, without reference to political, religious, or fraternal position. With so large a percentage of the manhood of the country contained within it, however, common courtesy would seem to justify its inclusion in any plan for participation in its councils and service.

Fortunately there exists in the United States the Masonic Service Association, representing a majority of the Grand Lodges to whom the advantages of united effort are obvious, and presumably through that agency the Craft may speak with a united voice.

THE HIGHLIGHTS OF FREEMASONRY FOR 1938

By WOR.: J. HUGO TATSCH, *Director of Education and Librarian, Grand Lodge A. F. & A. M. of Massachusetts*

[While it may be contended that the time is now late to discuss events of 1938 we are struck with the thoroughness of the work of review done by the late Director of Education of the Grand Lodge A.F.&A.M. of Massachusetts, reported to Grand Lodge and printed in the latest copy of the Proceedings. As a memorial to the singleness of purpose and ability which characterized Brother Tatsch as well as an enlightening survey of recent Freemasonry the report is printed in full for the benefit of our readers.]—ED. CRAFTSMAN.

A comprehensive glance at Freemasonry through the world for the year 1938 presents a picture which cannot be described in a few words. In the first place, in spite of all attempts to maintain an aloofness from the political and religious currents of nations, Freemasonry has been dragged into the picture in many places—always against its own volition and usually with malice aforethought. Speaking for the principles of Freemasonry in general, and for the English-speaking Craft and its similarly-minded associates in particular, the Fraternity has strongly resisted any efforts to become involved in the welter of world turmoil, except on the broad basis of brotherhood and nonsectarian service. Yet Freemasons of Continental Europe have not been able to maintain so consistent a position, and the variations which are inevitable in an organization which is never dogmatic, but always tolerant toward the individual beliefs and rights of others, have given rise to activities and interpretations which are confusing not only to the non-Masonic world but also to members of the Masonic Fraternity. No subject is fraught with more interest than the trend and activities of Freemasonry in Europe today.

A cursory glance at the Masonic structure immediately reveals that there are two principal groups—English-speaking Freemasonry as the older and foremost, and Continental or Latin Freemasonry as the other. Basic forces which have expressed themselves racially throughout the centuries of mankind's written history have also permeated the Freemasonry of these two groups, with the result that inescapable divergences exist in Masonic interpretation and practical expression. The roots of Freemasonry lie deep in the soil of democratic England, where the Anglo-Saxon fought bitterly and long against encroachment. In time he subtly vanquished the Normans just as they, in earlier centuries, had yielded to the softening influence of France after raiding its shores from the Northland. The coming of the Norman to Albion's shores, and the revitalizing of English life through new economic, political and religious trends, prepared the way for the ancient and gentle Craft today known as Speculative Freemasonry. Fundamentally Operative, it nevertheless partook of surrounding influences and has been transmitted to us as a sacred heritage from unknown founders. They were not essentially the individuals who brought it into flower, but rather the avenues through which a still greater force in the affairs of humankind found expression.

Closely allied with English-speaking Freemasonry are

the Brethren of the Scandinavian countries and The Netherlands, where the same conservatism exists as in the British Isles. With these groups were also counted the two Grand Lodges of Czechoslovakia, both of which have gone into dormancy, if not oblivion, through the recent political events in their country. Mention should be made of the *Grand Lodge Indépendante et Régulière pour la France et les Colonies Françaises* ("the little Grand Lodge with a big name"), the smallest and least known of the three Grand Lodges functioning in France, insofar as France itself is concerned.

As one glances over the map of Europe today, he is struck by the fact that while Freemasonry was active in practically every part of the Continent some time or other during the past two centuries, today tremendous areas are devoid of the beneficent influences of our Fraternity. The light of Freemasonry shines brightly only upon the western shores. Russia, Estonia, Latvia-Lithuania, Germany, Austria, Hungary, Czechoslovakia, Turkey, Albania, Italy, Spain, Portugal, Lichtenstein and Luxemburg are in utter Masonic Darkness. The Scottish Rite has been extinguished in Roumania, though the National Grand Lodge still glimmers. While there are governing Masonic bodies in Bulgaria and Yugoslavia, their influence is comparatively feeble. Freemasonry exists in Greece, where Craft Masonry and the Scottish Rite are stronger than in the neighboring countries, because of the closer alliances with Great Britain, both politically and Masonically. King George of Greece is a Freemason, 33°. Freemasonry was revived in Poland after the World War, and a Supreme Council of the Scottish Rite formed; but press dispatches of November 25 reported the suppression of the Rite, though it was previously known that government officials had been forbidden to be members of the Masonic Fraternity. A bill introduced in Parliament some months ago provided for a penalty of five years imprisonment for Polish citizens active in Freemasonry, either at home or abroad. The Grand Lodge of Finland, in its fifteenth year of existence, has had difficult times because of economic stress and anti-Masonic agitation, but at last reports its five Lodges were facing improved conditions. Switzerland, Belgium and France have strong Grand Lodges and Supreme Councils of the Scottish Rite, but they do not enjoy the security that we do in America. For reasons that need not be discussed herein, the people of these countries have been led to believe that Freemasonry is one of the great causes of economic and social unrest and to be a Freemason in those lands requires a courage which many of us would not dare display were we living under similar conditions. Hence we should be charitable in our criticisms of Freemasons in such lands, for too often they are obliged to resort to defensive tactics which can only be understood by those familiar with terrain and the forces opposing them.

It will be seen, therefore, that Freemasonry in Europe today is at its best in England, Scotland, Ireland, Denmark, Norway, Sweden and The Netherlands. In all of

these countries, with Norway and The Netherlands excepted, members or close associates of the Royal Houses are leaders or affiliates of the Fraternity. The Netherlands has contributed to Masonic history in the person of H.R.H. Prince Frederick William Carl (1797-1881), who was a Freemason for sixty-six years, and served the Grand Lodge as Grand Master from 1816 to 1881, taking office when only nineteen years of age. The Grand Lodge of Massachusetts has his apron and sash, now to be seen in the Museum. (See *Proceedings*, 1892, pages 114-19). Beautiful medals commemorating his Masonic career also are on display in the Museum. The Netherlands entered largely into the 1937 Masonic picture through victories of Freemasons in the courts, a suit having been brought for slander against a priest who charged Freemasonry with introduction of erotic films, obscene literature and nudist cults. The priest was found guilty and fined. The editor of the periodical, "Bon Peuple," who had been found guilty of defamatory charges against the Freemasons was fined 75 florins or 25 days in jail, again losing the case when he made appeal against the judgment. A Masonic educational campaign over the radio, wherein Masonic principles and practices were discussed in a dialogue, served to inform the Dutch people that Freemasonry was a private society, rather than a secret one in the usual sense of the term.

With this preliminary glance at Freemasonry as it exists today in Europe, let us first confine ourselves to the English-speaking bodies in a survey of their acts, thoughts and trends.

ENGLAND. The United Grand Lodge of England functions actively through its Board of General Purposes, of which the President is R.W. J. Russell McLaren, P.G.W., the successor of the late and much beloved R.W. Sir Alfred Robbins, P.G.W., whose name is still a synonym for British Freemasonry in the United States because of his visits to many American Jurisdictions in 1924. Among the reports of the Board for 1938 mention is made of the appointment of R.W. Brigadier General W. H. V. Darrell, C.B., C.M.G., D.S.O., as Assistant Grand Master, the first time in the history of the Grand Lodge that such an office has been created. The ever-increasing and arduous duties of the Grand Master dictated the appointment of an assistant, who takes rank immediately following the Deputy Grand Master. He was installed into office April 27, 1938, the Grand Director of Ceremonies making the following announcement:

Be it known, that William Harry Verelst Darrell, of 6 Audley Square, in the County of London, Companion of the Most Honourable Order of the Bath, Companion of the Most Distinguished Order of St. Michael and St. George, Companion of the Distinguished Service Order, Brigadier-General (retired) in His Majesty's Army, formerly Colonel in His Majesty's Irish Regiment of Foot-Guards, Past Grand Deacon of the United Grand Lodge of England, has been appointed, and installed as Right Worshipful Assistant Grand Master of the United Fraternity of Ancient, Free and Accepted Masons of England for the ensuing year, whom

may the Great Architect of the Universe long preserve.

An incident reviewed in the *Proceedings* for 1938, one of particular interest during these days of racial prejudices, relates a visit to St. Paul's Lodge No. 2277, at Limassol, Cyprus, where a Fellowcraft was made. The Master was an Englishman, a Warden was of Greek extraction, a Deacon of Turkish extraction, while the candidate was the son of the oldest Past Master of the Lodge, and of Syrian descent. "This confluence of different national types has produced a most happy Lodge which unites in a genuine effort to foster the true spirit of Freemasonry."

Later, by order of M.W. His Majesty King George VI, orders were given for the Deputation to Cyprus to be conveyed to another point on one of the British warships, and R.W. His Majesty King George of Greece invited the Princes Royal and the Pro Grand Master to stay at the royal palace while in Athens.

Political trends on the Continent and their effect upon Freemasonry prompted a conference by representatives of the Grand Lodges of England, Ireland and Scotland in London on June 20, 1938, where a statement on the aims and relationships of the Craft was formulated. Because of its great importance it merits space in this survey:

AIMS AND RELATIONSHIPS OF THE CRAFT

From time to time the United Grand Lodge of England has deemed it desirable to set forth in precise form the aims of Freemasonry as consistently practised under its Jurisdiction since it came into being as an organized body in 1717, and also to define the principles governing its relations with those other Grand Lodges with which it is in fraternal accord.

In view of representations which have been received, and of statements recently issued which have distorted or obscured the true objects of Freemasonry, it is once again considered necessary to emphasize certain fundamental principles of the Order.

The first condition of admission into, and membership of, the Order is belief in the Supreme Being. This is essential and admits of no compromise.

The Bible, referred to by Freemasons as the Volume of the Sacred Law, is always open in the Lodges. Every candidate is required to take his Obligation on that book or on the Volume which is held by his particular creed to impart sanctity to an oath or promise taken upon it.

Everyone who enters Freemasonry is, at the outset, strictly forbidden to countenance any act which may have a tendency to subvert the peace and good order of society; he must pay due obedience to the law of any state in which he resides or which may afford him protection, and he must never be remiss in the allegiance due to the Sovereign of his native land.

While English Freemasonry thus inculcates in each of its members the duties of loyalty and citizenship, it reserves to the individual the right to hold his own opinion with regard to public affairs. But neither in any Lodge, nor at any time in his

capacity as a Freemason, is he permitted to discuss or to advance his views on theological or political questions.

The Grand Lodge has always consistently refused to express any opinion on questions of foreign or domestic state policy either at home or abroad, and it will not allow its name to be associated with any action, however humanitarian it may appear to be, which infringes its unalterable policy of standing aloof from every question affecting the relations between one government and another, or between political parties, or questions as to rival theories of government.

The Grand Lodge is aware that there do exist Bodies, styling themselves Freemasons, which do not adhere to these principles, and while that attitude exists the Grand Lodge of England refuses absolutely to have any relations with such Bodies, or to regard them as Freemasons.

The Grand Lodge of England is a Sovereign and independent Body practising Freemasonry only within the limits defined in its Constitutions as 'pure Antient Masonry.' It does not recognize or admit the existence of any superior Masonic authority, however styled.

On more than one occasion the Grand Lodge has refused, and will continue to refuse, to participate in Conferences with so called International Associations claiming to represent Freemasonry, which admit to membership Bodies failing to conform strictly to the principles upon which the Grand Lodge of England is founded. The Grand Lodge does not admit any such claim, nor can its views be represented by any such Association.

There is no secret with regard to any of the basic principles of Freemasonry, some of which have been stated above. The Grand Lodge will always consider the recognition of those Grand Lodges which profess, and practise, and can show that they have consistently professed and practised those established and unaltered principles, but in no circumstances will it enter into discussion with a view to any new or varied interpretation of them. They must be accepted and practised wholeheartedly and in their entirety by those who desire to be recognized as Freemasons by the United Grand Lodge of England.

Statistical tables for Freemasonry throughout the world revealed a loss of membership in the United States. In the British Empire, on the other hand, there has been a marked gain, and the United Grand Lodge of England, according to figures of the preceding years, showed a membership increase of one hundred thousand. An interesting comment appeared in "The Masonic Journal of South Africa," the editor remarking: "Many believe that the magnificent Temple on Great Queen Street [erected at a cost of more than £1,000,000 through general subscription as a memorial to the Masonic dead of the World War] has something to do with the rise. But this is only a minor item. A far more convincing reason seems to be that English Freemasonry is regarded as one of the props of the Empire." These words contain food for serious thought.

England has a number of "class" Lodges, that is,

Lodges restricted in membership to certain groups. Among them is Epworth Lodge No. 3789, associated with the Methodist Church, another illustration of the close association of the Protestant Christian Church with Freemasonry.

The close of 1937 witnessed the advancement of V.W. Sydney A. White, P.G.S., Assistant Grand Secretary, to office as Grand Secretary to succeed the late Sir Philip Colville Smith, C.V.O.

English Charities. On May 18, upon the occasion of the 150th Anniversary Festival of the Royal Masonic Institution for Girls, it was announced that a total of £95,736/19/7 had been subscribed by the Craft toward this British Masonic Charity. Subscriptions for the Royal Masonic Institution for Boys totaled £61,152/12/5 and for the Royal Masonic Benevolent Institution £30,532/11/4. In addition, large sums were collected for Provincial Grand Lodge and Private Lodge enterprises.

SCOTLAND. The only source of Masonic news of Scotland is the *Proceedings* of the Grand Lodge, which reflect not only the characteristic British attitude of printing only what is necessary, but the proverbial Scottish trait of thrift in every direction. Scotland does not support a Masonic periodical, although sporadic attempt have been made at various times to launch one. An election to membership on the Grand Committee took place February 3, 1938, the Grand Master intimating that "the result of the election would be published in the *Scotsman*, *Glasgow Herald*, *Aberdeen Free Press*, and *Dundee Courier and Advertiser* of Friday, February 4."

Charities. While the statistical tables appear cold, nevertheless they are heart-warming to the reader, for the totals reveal donations of £5486 to the Annuity Fund from April, 1937 to April, 1938. The list of Lodges and the countries they represent show how far the Scotsman has gone from his native heath, yet wherever he goes, he carries the principles of Freemasonry with him. Scottish Lodges are to be found in Aden, Belgium, Bermuda, British Guiana, Burma, Cape of Good Hope, Chili, Egypt, Fiji Islands, Honduras, China, Japan, Corea, India, Siam, Jamaica, Kenya, Mesopotamia, Newfoundland, New Zealand, Nyasaland, Palestine, Persia, Peru, Panama, Rhodesia, St. Christopher, Syria, Tanganyika, Transvaal, Trinidad, West Africa, and several Australian states. Scotsmen from practically all of these places made contributions to the Grand Lodge charity funds, a further indication that generosity toward the needy is also a Scottish virtue, as well as thrift. The intimate relationship of Grand Lodge with the needy of the Craft is shown by grants given to sons and daughters of Masons for educational purposes—"to qualify as a shorthand-typist"; "to enter Oxford University to take a degree for the Civil Service"; "to attend Skerry's College, with a view to sitting for examination as writing assistant in Post Office"; "to assist him with day and evening classes, examination fees, and books to become a Pharmacist"; etc. It is in these short and simple annals that we find our greatest inspiration of Freemasonry, rather than in the pomp and pageantry which attract greater attention.

IRELAND. The Irish Brethren are Masonically as conservative as their neighbors in England and Scotland.

They have no Craft periodical, other than the *Transactions* of the Lodge of Research No. 200 at Dublin, and the printed Proceedings of the Grand Lodge which are very condensed publications. The 1938 Annual Report is not at hand, but a glance through 1937 reveals that Irish Freemasonry is at work in New Zealand, South Africa, Rhodesia and Natal, where there are Provincial Grand Lodges. The charities are well supported, a Masonic Female Orphan School having been founded in 1792 and another for boys in 1867. Various "Charity Funds" take care of needy in other ways.

Individual Lodges exist in Shanghai, India and Egypt, the two last named places being locations of military Lodges. It is likely that Lodge Lux Orientis, founded in Shanghai by the Grand Lodge of Vienna, will continue under the banner of the Grand Lodge of Ireland, now that Austrian Freemasonry has been suppressed at home. There are also Irish Military Lodges at Aldershot and Colchester, England—or were at last reports. Freemasonry has always been strong in the services, where the ties of Freemasonry are established closely upon the fraternity of arms.

SOUTH AFRICA. The Union of South Africa is "open territory," so to speak, for several Grand Jurisdictions. Like Freemasonry everywhere, the story of the Craft is inseparably interwoven with that of the people and the government which followed orderly settlement. The first Lodge in South Africa, "De Goede Hoop," was established in Capetown May 2, 1772 under the Grand Lodge National of The Netherlands, itself founded in 1758 with Anderson's *Constitutions* as the basis for its law. British military Lodges were erected in 1800 and 1812, but later erased. A British Lodge warranted in 1811 as No. 629 is still in existence as No. 334 at Capetown. The Grand Lodge of Scotland chartered Southern Cross Lodge No. 398 in 1860 at Capetown, and Ireland followed with Lodge No. 199 at Capetown in 1896.

Among the progressive Craft leaders of South Africa is R. W. C. Christian Silberbauer, Deputy Grand Master for South Africa under the Grand Orient of The Netherlands since 1903, whose seventy-fifth birthday was suitably commemorated by his Brethren on August 23. His son, W. C. Capt. Lewis Silberbauer, is a Past Master of "De Goede Hoop." Both are well known to American Craft scholars.

Our information of Freemasonry in South Africa is drawn chiefly from "The Masonic Journal of South Africa" published at Johannesburg, now in its twenty-ninth year. The support of this monthly, a profusely illustrated and newsy magazine, is one of the best evidences of a sound Freemasonry in South Africa. Articles from its pages find their way to the clipping bureau each month. The subjects covered indicate that our South African Brethren maintain the highest traditions of the Fraternity in keeping with conservative British principles.

Elsewhere in Africa. Space limitations do not permit presentation of Masonic accounts from other regions where British Freemasonry is to be found in Africa wherever the British and French flags are flown. A Masonic Lodge was erected in Gambia, on the west coast of Africa, as early as 1735. Military Lodges accompanied the French troops in their Egyptian cam-

paigns at the close of the eighteenth century, leaving their influence to this day. At one time there was a Supreme Council of the Scottish Rite, under Italian influences, in Tunis. There are two Grand Lodges in Egypt today, as well as Scottish Rite bodies.

PALESTINE. England established two Lodges in Jerusalem in 1923 and 1930. There are also ten Lodges under Scottish warrants. There were seven under Egyptian authority in 1932, which united to form the present National Grand Lodge of Palestine, which today has sixteen Lodges in Jerusalem, Jaffa, Tel Aviv, Haifa and Tiberias, with a membership of eight hundred. Various nationalities are represented in these Lodges, which are said to be the only places where Jews and Arabs mingle peaceably. Meetings are conducted in Hebrew, English, French and Arabic. Palestine is also the seat of "The Grand Lodge of Germany in Exile," composed of Jews who have fled from their former German homes. The Grand Lodge of Louisiana is the only American Jurisdiction which extends recognition to it although requests from both Palestine Grand Lodges have been placed before other American bodies.

SOUTH AMERICA. Our neighbors to the South, generally speaking, are of Scottish Rite derivation, and partake of the Latin forms once predominant in southern Europe. Yet the influence of the English-speaking Freemasonry, expressed through good-will tours of British and American leaders, has been felt in keeping our Brethren within conservative lines. Even in Brazil, where last year Freemasonry was interdicted for a short time, the Fraternity again has free expression because the governmental authorities have been convinced that Brazilian Freemasonry is not a political force. Brazil has twenty-seven states, and is following the American practice of having independent Grand Lodges where these can be erected. A recently published chart lists eleven existing Brazilian Grand Lodges, of which ten are recognized by Kentucky and North Carolina and eight by Louisiana. Massachusetts recognizes one.

Philatelists will be interested to learn that in Venezuela the government "long ago passed a law that enables mail of the Grand Lodge of Venezuela to be carried without other stamp than the seal of the Grand Lodge." A special Masonic stamp is permitted to be affixed with regular postage when mail is sent out of the country, as can be seen by specimens in the Grand Lodge Museum.

MEXICO, CENTRAL AMERICA AND THE WEST INDIES. With the exception of Maryland and Tennessee, the York Grand Lodge of Mexico is recognized by all American Grand Lodges, while Louisiana, North Carolina and Texas lead in recognizing some of the other twelve at work at Mexico. It may be presumed that language difficulties stand in the way of some Jurisdictions, for as one glances at a recognition chart it is evident that inexplicable omissions can be attributed to this fact. Kentucky is the most liberal in its recognitions, a fact probably attributable to the influence of Past Grand Master John H. Cowles, who is also the Grand Commander of the Supreme Council 33°, A. & A. S. R., S. J., at Washington. Kentucky and Oregon are the only two Grand Lodges to recognize San Domingo, predominantly Negro and French. Puerto Rico, which works in Spanish, is recognized by all except New Mexico and Utah. Closer economic relationships with

our Spanish-speaking neighbors will doubtless develop into closer Masonic ties as we learn to know each other better. Not only should we strive to reach a better understanding with our neighbors, but we should be ready to extend the hand of Masonic fellowship to our Brethren when we know that our assistance and experience will be helpful in aiding younger Grand Lodges develop into strong members of the world's Masonic family. There is no need for an international association, but informal conferences such as have been most successful and productive in the United States can be followed as a pattern toward further Masonic efforts to bring the people of the New World into more harmonious relationships. This is well within the limits of proper Masonic action, for such enterprises have nothing to do with political activity—something which has always been abhorrent to those who adhere to the ideals of English-speaking Freemasonry.

CANADA. The outstanding event in Masonic circles of our neighboring Brethren was the bicentennial celebration of the founding of the Grand Lodge of Nova Scotia, attended by official Deputations from England, Ireland, Scotland and the United States. The Grand Lodge convened at Halifax July 10-13, 1938, and among the historical incidents was the dedication of a monument to Erasmus James Philipps, who had been deputized as Provincial Grand Master for Nova Scotia by Grand Master Henry Price of Massachusetts in 1738. Philipps had been made a Mason in the First Lodge of Boston in 1737. A Special Communication of the Grand Lodge of Massachusetts, which had presented the monument, was opened in Halifax for the dedication on July 11. This was done by Grand Master Joseph Earl Perry, assisted by M. W. Melvin M. Johnson, M. W. Frederick W. Hamilton, R. W. A. Anderson McKimmie, R. W. Allen T. Treadway and R. W. Earl W. Taylor.

Many of the Brethren of the Deputations continued their journey westward, visiting all of the Canadian Grand Lodges as far as British Columbia. Upon their return, the English and Irish representatives spent August 3 and 4 in Boston as guests of the Grand Lodge, departing from New York on the 6th after being entertained by officers of the Grand Lodge of New York.

AUSTRALIA. The settlement of Australia in 1788 was commemorated by a sesquicentennial celebration during 1938. This year also marked the jubilee of the United Grand Lodge of New South Wales, suitably observed by the United Grand Lodge October 4-8, 1938. The labors of the Craft in the Antipodes are highly reminiscent of the high standards of the Mother Grand Lodge and of our Canadian neighbors. The splendid educational work of the Grand Lodge of Saskatchewan, as shown by their Proceedings, has a counterpart in the volumes of the Grand Lodge of New South Wales, which contain a formidable list of speakers and titles of fascinating Masonic subjects. The reviews of Freemasonry, as published in the same Proceedings and also in those of the Grand Lodge of Western Australia, are highly informative and inspiring accounts, free of the trivialities which sometimes characterize some of our American reviews. Tribute is also due to the Brethren who publish Craft periodicals in Australia—in which recognition I include New Zealand as well, both to give credit and to emphasize that New Zealand is not a part of Australia—for the

high standard of editorship and the quality of the contributions. While it is evident that some of our American customs and procedure are misunderstood, and that far more stress is laid upon things which we regard as of small or no importance, nevertheless it is also evident that the larger questions of Freemasonry and its place in the world today are constantly before the leaders of Freemasonry in the British Dominions and Colonies everywhere. It is a warming experience to read their contributions and to realize that the heart of Freemasonry pulsates with the same steady beat wherever the influence of the English-speaking Craft and its supporters is felt.

UNITED STATES. American Freemasonry, except in minor details, chiefly ritualistic, is uniform in its ideals and practices. Its history partakes of three phases—development and growth on the Atlantic seaboard, spread and growth into the Ohio and Mississippi Valleys, and transmission across the plains to the Rockies and beyond after the Mexican War. The Grand Lodges of the first area, having their roots in the Colonial and Revolutionary periods, maintain a traditional conservatism and dignity not encountered west of the Alleghenies except where increasing maturity and close association of officials with their eastern colleagues tend to develop aspects hitherto lacking. The national Masonic conference held in Washington each February serve to break down provincialism in each of the areas, for it cannot be denied that the conservative eastern Freemason is oftentimes more provincial in his outlook than the so-called bucolic westerner. It is all a matter of background, training, experience and vision.

As one glances in retrospection upon American Masonic history during the past few decades, he is impressed with the fact that even though we are divided into forty-nine jurisdictions, still there is a unity of Masonic purpose which transcends state boundaries. Our first serious attempts at national unity developed as early as 1822, (though sporadic efforts were made in the previous century), when a plan for a National Grand Lodge was proposed at Washington. A proposal for a Masonic Memorial to Washington was launched in 1825, but both the General Grand Lodge concept and the Memorial idea were swept away by the anti-Masonic furore of 1826-40. Freemasonry lifted its head in 1842 and 1843 in national conferences, out of which was born the American ritual and a horde of "workings" which have now crystallized into jurisdictional monitors and manuals. Other conferences for national unity followed in 1855 and 1859, and it is believed by some Masonic students that plans formulated at that time might have succeeded had not the Civil War of 1861-65 interfered. Economic stress after the war—a "depression" such as we of the present generation are now experiencing—left an indelible impression upon American Freemasonry, and it was not until our national expansion of the Spanish-American War era that we entered a phase which is increasing in strength. A casual meeting of Grand Masters in Boston in 1908, consisting chiefly of New England and nearby Grand Masters who had been invited to the 175th anniversary of the founding of St. John's Lodge of Boston, inspired Grand Master George B. Orlady of Pennsylvania to call a national conference of Grand Masters in Philadelphia in 1909. Others fol-

lowed in Baltimore, 1910; Indianapolis, 1913; St. Louis, 1914; New York City, May 1918, and Cedar Rapids, Iowa, November 1918. Out of the last developed the present Masonic Service Association of the United States, formed in Cedar Rapids in 1919 through the initiative and leadership of M. W. George L. Schoonover of Iowa. It grew until it numbered thirty-eight member Jurisdictions, fell back after the World War to a smaller number, but is again on the highroad to permanence with a present enrollment of more than twenty-five under the capable direction of R. W. Carl H. Claudy, Executive Secretary. Its prompt and efficient service in times of large regional distress, such as floods and hurricanes, require no laudation from those familiar with the Association's work. The Association's contributions toward Masonic education are best shown in the monthly *Short Talk Bulletins*, often the only educational feature provided to a Master of a Lodge to vary the routine.

The Masonic Service Association of the United States had its path partly cleared through another movement instituted by M. W. George L. Schoonover, namely, the National Masonic Research Society, founded in Anamosa, Iowa, in 1914 and which had more than twenty thousand members at its height. It brought to bear all the forces of Masonic scholarship in the United States, and strengthened the educational movements which had flourished sporadically in various Grand Lodges, depending upon the personality of its promoters and the support—or lack of it—on the part of erstwhile Grand Lodge leaders.

Another contributing feature to national unity is the George Washington Masonic National Memorial Association, for it has focussed the attention of the American Craft upon a national enterprise, one that is reminiscent of King Solomon uniting the Israelites and the Jews into a nation through the building of the Temple of Jerusalem. The work of the Association, hampered by conditions beyond its control, has nevertheless persisted, and while not completed as yet, it has taken on the aspects of a great cathedral, which like the cathedrals worked upon by generations of devoted Operative Masons, is something that cannot be finished by one generation of workers. Many who labored upon it during the early years have laid down their tools and joined their ancient Brethren in work upon the Great Temple designed by the Grand Architect of the Universe.

Two other agencies exist which tend toward greater unity in American Freemasonry. The first has already been mentioned, namely, the annual conferences of Grand Masters held more or less regularly since 1909. Since 1927 the Proceedings of the Conferences have been published. The 1927 meeting, also held in Chicago, is covered in minutes available only in typewritten form. A perusal of the publications reveals a serious attempt toward understanding of common problems and an effort for agreement and unity on essentials. The weakness of the Conference lies in the constantly changing personnel, militating against an essential continuity if anything lasting is to be accomplished. This weakness can be overcome in part by Grand Lodges sending their Grand Wardens to the Conferences, so by the time line officers reach the Grand Master-ship, they will have some realization of what the Conferences are about. Grand

Lodges which have more than a one year term for their Grand Masters do not encounter this weakness, especially if Past Grand Masters attend also, which is usually the case.

The other effective organization for national Masonic unity and community of method, if not effort, is the annual Conferences of Grand Secretaries. Their discussions reach tangible objectives because they deal with practical matters encountered in the discharge of official duties and the relationships of one Grand Jurisdiction with another. The meetings are held to a small attendance because each Grand Secretary may invite only one guest, and guests—even though they may be Grand Masters—are not permitted to enter into the discussions unless specifically invited to do so. The Proceedings are published biennially.

Summing up, Freemasonry in the United States is carrying on its work in the individual Jurisdictions in keeping with its time honored principles. This is done without fanfare of trumpets or blatant publicity. In fact, Freemasonry works so quietly in each community that Masons themselves often ask, when hearing what more vociferous fraternities are engaged upon, "What is Freemasonry actually doing?" Because Freemasonry works quietly, the Massachusetts Craft do not hear about the local efforts of the Fraternity elsewhere, any more than Brethren in other parts of the United States know the heart-warming story of what Massachusetts Freemasonry did for its members and neighbors during the distress which followed hard upon the hurricane of September 21. These stories are not carried in the daily newspaper; but are learned only within the tiled recesses of the Lodges or in annual reports of the Service Department and the Grand Master.

Hence, as one looks over this great nation of ours, he finds the Craft at work. More than fifteen thousand Lodges are the ateliers where the Craftsmen are laboring, and from these centers emanates and radiates the silent but ever potent spirit of Freemasonry. It finds expression according to the individual abilities of the workers and the discernment of their leaders, whether they be Masters of Lodges or Grand Masters of our influential Grand Lodges. The occasional attendant at Lodge, the casual observer on the side lines, does not realize what is going on; but to those who are immersed in the labors of the Fraternity there is no question as to its efficacy and its survival. Each Lodge and each Grand Lodge is contributing to the sum total of the work—charity, education and the practical application of Masonic tenets in everyday life. A review of Freemasonry in the United States for 1938 can touch only the national movements, and even in these only the work of the Grand Lodges has been touched upon. The work of other Rites of Freemasonry, recognized as a legitimate part of our Masonic life, cannot be presented herein. For details of any nature one must consult the Proceedings of the various Grand Bodies.

CONCLUSION

As we turn from the dark pages of Continental Europe to the brighter pages of Masonic history as related in the annals of English-speaking Freemasonry and their Scandinavian, Dutch and Swiss associates, as well as the accounts of our Latin American neighbors, the historians of the present day are not discouraged. They look back

upon six thousand years of recorded history and know that humanity will continue its progressive march. Periods that seem to be retrogression are simply the whirlpools and eddies in the river which is unceasingly making its way to the sea. In similar manner Freemasonry is flowing toward the great sea of universal brotherhood, to the day when armaments will give way to more enduring and constructive works for the welfare of mankind. To feel otherwise would be to deny the existence and great purposes of Him who rules us all.

Freemasonry still survives in the lands where an enlightened democracy prevails. "The attentive Ear receives the sound from the instructive Tongue, and the mysteries of Masonry are safely lodged in the repository of faithful Breasts. Tools and implements of architecture, symbols most expressive, have been selected by

the Fraternity to imprint on the memory wise and serious truths; and thus, through a succession of ages, are transmitted, unimpaired, the most excellent tenets of our Institution."

[The hand that penned the above is stilled; the brilliant mind at rest. His labor done, the author has entered the Eternal Lodge. His memory remains, sweet and clear to his many friends and admirers. No more will Brother Tatsch inspire his co-workers in the Masonic cause, yet the fruit of his work will long remain to comfort and instruct others. Accompanied by loving companions his ashes traversed the seas to his beloved America and now rest in the great state of Washington to which he owed his first Masonic allegiance.]—ED. CRAFTSMAN.

"The Work of Operative Masons in England?"

By SAMUEL HENRY LONGLEY

We look at the magnificent cathedrals of England and in our wonder at their perfect finish in every detail often forget the story of Masonic craftsmanship hidden in all their lines. The skill of men who loved their work is told in almost all the stones carved into fitness for the places where we see them. We do not know the names of these craftsmen but in their finished work they left a worthy example of faithful work in their line of duty. How much those stones will tell us of duty well done.

Those buildings tell us too of the history of architecture. Yet to gain the knowledge of this we must study its growth in shapes of doors and windows together with all the other features of this work. As we do this we learn of the growth of the art in the thought of the craftsmen who wrought there. Most of these temples were built up slowly and different types of workmanship may be seen when we look carefully at all the features in them. This is all a fascinating study for Freemasons because it is the history of their own craft during the early stages of its life.

These cathedrals tell us of the work done by members of our Craft long ages ago. They also lead us to ask when the brothers of that day were first gathered into Lodges and where? In the Halliwell or Regius manuscript of the Old Charges there is found the account of a general assembly of Masons at York in the year 926. This manuscript dates from about the year 1390 and it should be noted that the other copies of Old Charges adopt this story. We are told that a constitution was adopted at this assembly and many historians think these Old Charges are taken from this constitution. Whether this is legend or not cannot be proven, but a list of the Master Masons who were on the York Minster in the fourteenth century is preserved.

In the Fabric Rolls of the Minster of York are given the rules to govern Masons and Workmen there. In 1352 the rule provides that work is to begin at sunrise and continue until the ringing of the bell of St. Mary's, when they rest until the Master raps at the door. Then all work until noon and eat midday meal in the Lodge. After that they may sleep until called to work that lasts

till first Vesper bell. All work from the third Vesper bell until sundown. In 1370 there is a provision that they shall be examined and sworn on the book to observe and keep sacred all this ordinance. In 1409 there is a provision that none shall be admitted to the Lodge except by permission of Canons and the Master of the Work. The Master and Wardens must swear to be industrious and honest.

The above are the rules fixed by the employers, so let us turn to those made by the Masons themselves for their own conduct. In the Regius manuscript these are given at length in verse, but a short summary will suffice here. These provide that the Master Mason shall be steadfast, true and upright, that he must attend the general convention, shall take no apprentice to serve less than seven years, no bondsman shall be accepted, but they must be of lawful blood and sound of limb. Their pay shall be less than that of journeymen. No thieves or murderers shall be harbored. Careless workmen may be changed. A Master shall not undertake work that he cannot finish well, shall not supplant another, shall not run down his fellow's work, but try to help him improve, shall teach his apprentice well and accept none he cannot train. He must be honest and truthful.

The rules for Craftsmen require them to love God and Holy Church, his Master and fellows, to labor honestly on work days, keep his Master's counsel and not reveal what happens in the Lodge. He must not be false to his Craft, his Master or his fellows and this applies also to apprentices. All disputes are to be settled by the Master after working hours. The chastity of the Master's wife must be respected. When the craftsman is appointed an officer he shall be fair to all. Each fellow shall serve his week as steward and pay his debts promptly. A Mason of loose habits shall be dealt with by the next assembly. Masons shall help one another and swear never to steal. Who wishes to be admitted to the Lodge must swear to the Master and fellows to be true and be loyal to the King.

As he looks over the careful work done by his brothers of the Operative Craft seven and eight centuries ago

the Freemason of the present may well feel proud of what was then done. We see how nicely every block is carved to fit into the place. Not a mark of the chisel can be found, not a spot where any thing mars the perfect plan given by the Master of the work. The arches wrought by craftsmen of the twelfth century match in with the thought of the whole. All the work done by the hands of those early brothers is as perfect as that done today by the aid of the best instruments. Not only does this work tell of the good work done then but together with that of later craftsmen reveals the growth of the skill of those who did it from century to century.

The Normans were a rugged, powerful race and this side of their nature stands forth clearly in the temples built for them in their time. The arches along the sides of the nave are massive and they rest on strong pillars as sturdy as the builders themselves. There are few ornaments, yet all are wrought with skill. The windows of their cathedrals are small and with round tops. The only place where this work is seen without mixture with the later types is in the Chapel of the White Tower built to serve as castle, fortress, prison, where the first Norman sovereigns dwelt secure in the power of their arms. The plain yet massive pillars bearing the round arches reveal finely the nature of the builders.

At the beginning of the twelfth century the Norman rule had become set up firmly and at this time lighter and more graceful forms appear in their buildings. The Early English was the first type to appear. This shows lighter and more dainty forms revealed in Pointed arches, windows shaped like the lancet of a surgeon from which they take their name, piers formed with detached columns bound together with a bell shaped capital. At the beginning of the fourteenth century the Decorated came into use in church building. In this are found more ornament, larger windows with beautiful tracery. Buttresses are heavier and the piers have closely bound shafts. All mouldings are cut deeper and the carving of all decorations clearer and finer.

Near the close of the fourteenth century another style appears that is peculiar to England. The Perpendicular is really an outgrowth from the others. In this

are found more elegance and richer work. The peculiar feature is in the mullions of the windows which are carried straight through the head of the window, while smaller mullions spring from the heads of the principal lights. One must not think that any one of these types was used throughout any cathedral because most, if not all of them, appear in all the temples we admire so much in England today. Much injury has been done to all of these cathedrals by the hands of reformers and later by men who thought they could improve on the work done in early days. Still we must be grateful that so much has been left. While these buildings are not as perfect as the master craftsmen made them, we may still learn of the skill of those operative masons.

The ceilings of these temples differ much from one another. In some are found the plain barrel vaults, in others a roof of wood is used with paintings on the panels, while in a few are found graceful fan vaulting. The best of this last class is in the Chapel of Henry VII at Westminster and in Christ Church at Oxford. The so-called Jesse Window is found in rare places. One of the best specimens is in a church at Shrewsbury. In this type the seven branches of the ancestry of Jesus are pictured all rising from the body of Jesse in His ancestral line.

The shape of all these cathedrals is in the form of a cross, sometimes with two sets of transepts. The nave extends usually from the western door to the space under the main tower. From that crossing the choir goes into the upper end and beyond the altar is often the Lady Chapel, formerly set for worship of the Virgin Mother. Along the sides of the nave are the aisles above which is a passage called the triforium. Still higher is the space known as the clerestory, with windows to give light into the nave. The aisles around the choir are known as the ambulatory. These terms will aid in the further study of the makeup of English cathedrals. The three towers are thought to represent the Trinity, while the doors opening to West, South and North are said to give invitation to all the world to enter and worship. All these also tell of the Fatherhood of God and the Brotherhood of Man.

Two Boston Landmarks



THE OLD STATE HOUSE



FANEUIL HALL



OCTOBER ANNIVERSARIES

Maj. Gen. John P. G. Muhlenberg, Revolutionary officer and Episcopal clergyman, was born at Trappe, Pa., October 1, 1746, and died at Providence, Pa., October 1, 1807. He was a member of Lodge No. 3, Philadelphia.

Peyton Randolph, 1st President of the Continental Congress (1774-75), died at Philadelphia, October 22, 1775. He was Master of a Lodge at Williamsburg, Va.

Count Casimir Pulaski, famous Polish cavalry leader of the Revolution and member of a Military Lodge in Georgia, died near Savannah, October 11, 1779.

John Hancock, 1st signer of the Declaration of Independence and an affiliate member of the Lodge of St. Andrew, Boston, died at Quincy, Mass., October 8, 1793.

Andrew Jackson, 7th U. S. President, was elected Grand Master of Tennessee, October 7, 1822, the first President to become a Grand Master.

Admiral Winfield Scott Schley, 33d, was born at Frederick, Md., October 9, 1839, and was made a Mason "at sight" by the Grand Master of the District of Columbia, October 21, 1899. His death occurred at Washington, D. C., October 11, 1911.

Ellsworth M. Statler, 33d, hotel executive, was born in Somerset Co., Pa., October 26, 1863.

George M. Pullman, founder of the Pullman Palace Car Company and a member of Renovation Lodge No. 97, Albion, N. Y., died at Chicago, October 19, 1897.

Cornelius N. Bliss, Secretary of the Interior in the McKinley Cabinet and member of Massachusetts Lodge at Boston, died October 9, 1911.

Duncan U. Fletcher, U. S. Senator from Florida (1909-36), received the 32nd degree at Jacksonville, October 24, 1912.

William N. Doak, Secretary of Labor in the Hoover Cabinet and a member of the Scottish Rite at Roanoke, Va., died at his home "Notre Nid," Arlington Co., Va., October 23, 1933.

LIVING BRETHREN

Dr. Roscoe Pound, 33d, distinguished educator and author of many Masonic works, was born at Lincoln, Nebr., October 27, 1870.

Albert E. Boynton, 33d, Past Grand Master of California, was born at Oroville, Calif., October 9, 1876.

Rufus C. Holman, U. S. Senator from Oregon and member of the Scottish Rite at Portland, was born in that city, October 14, 1877.

Norman S. Case, former Governor of Rhode Island and Past Master of Corinthian Lodge No. 27, Providence, was born in that city, October 11, 1888.

Hanford MacNider, former U. S. Minister to Canada and 6th National Commander of the American Legion, was born at Mason City, Iowa, October 2, 1889, and is a member of the Scottish Rite at Clinton, Iowa.

David Sholtz, former Governor of Florida and member of both York and Scottish Rites, was born in New York City October 6, 1891.

Carl E. Bailey, Governor of Arkansas and member of Scottish Rite at Little Rock, was born at Bernie, Mo., October 8, 1894.

Frank C. Jones, Past Grand Master of Texas and Past Imperial Potentate of the Mystic Shrine, received the 33rd degree in the Southern Jurisdiction, October 22, 1909.

Chase S. Osborn, former Governor of Michigan, received the 33rd degree in the Northern Masonic Jurisdiction, October 1, 1912.

Ernest W. Marland, former Governor of Oklahoma, received the 32nd degree at Guthrie, October 17, 1912.

Ephraim Franklin Morgan, former Governor of West Virginia, received the 32nd degree at Wheeling, October 13, 1916.

Thomas H. Reynolds, Past Grand Master of Missouri Grand Council, R.&S.M., received the 32nd degree at Kansas City, Mo., October 28, 1922, and was elevated to the 33rd degree, October 23, 1931.

Harry F. Byrd, U. S. Senator from Virginia and former Governor of that state, received the 32nd degree in the Washington Memorial, Alexandria, Va., October 18, 1929.

Dr. Cloyd Heck Marvin, president of George Washington University, received the 33rd degree at Washington, D. C., October 22, 1937.

PROMINENT

MOHAMMEDAN MASON

Abdeali Shaikh Mahomedali Anik, a Bohra-Mohammedan, born July 27, 1860, at Surat, India, died at Ealing, England, August 19, 1939, at the age of seventy-nine.

The first of his caste to establish business as a merchant in London, his trade extended to India, Straits Settlements, China and Japan.

He joined Wantage Lodge No. 3178, London, in October 1912, and five years later was installed Master of that Lodge. The first Bohra-Mohammedan in England to be initiated into Freemasonry, Mr. Anik was exalted into Royal Arch Masonry in St. Thomas's Chapter, No. 142. A year later he became a founder of Wantage Chapter No. 3178, and in June 1920, was installed First Principal. In May 1917, he became a Mark Mason in St. Mark's Mark Lodge, No. 1, and elected Master in February 1922. Mr. Anik was inducted into the Order of the Secret Monitor in June, 1913, in the Cleve Fast Conclave, No. 8. He was installed Supreme Ruler of this Conclave in June, 1920, and in June, 1922, was appointed Grand Councillor. A member of Star of India Lodge, No. 3444 and a Life Governor of the Royal Masonic Hospital and Vice-President of the Mark Benevolent Fund, he was the first Moslem to receive the honor of London Grand Chapter Rank which was conferred on him November 14, 1932.

Mr. Anik was also prominently connected with other charities which included the Indigent Moslem Burial Fund, the British Red Crescent Society and the London Mosque Fund. He is survived by two sons both residents in India.

SPANISH LOYALIST REFUGEES

Of the mass of refugees who sought asylum in France after the fall of the Spanish Republic, 25,000 men have been segregated in camps from the others. Besides Spanish soldiers and others who were supporters of the Loyalist Government they include some 6,000 brigadiers, mostly anti-Nazi Germans, Czechs, anti-Fascist Italians and Jews. Among them are some 300 Loyalist airmen.

A large part of this group stands ready to join the French armed forces but this is meeting a determined opposition of French Rightists who claim that the formation of a "Red army" in France

would be dangerous. The service of only a few have thus far been accepted and these mostly for the Foreign Legion. Observers point out that the "Rightists" of France cannot now afford to be so particular in the choice of those who would defend its liberties.

Opportunity has been offered the able-bodied men to join the labor battalions. This they have declined as slavery and beneath the dignity of a soldier who would give his life to the cause of liberty. Plans are now under way to enable some of the refugee families to settle on land in the sparse and unsettled parts of France. This has great appeal to those who are acquainted with rural life.

Request made to the Franco Government for payment of the money spent on the refugees has met with adverse response. Despite the deplorable condition of the Loyalists who are in concentration camps in Spain, thousands of them awaiting court martial and death, the Franco press claims the French are mistreating the refugees.—S. R. Bulletin.

TO HAVE NEW HALL

According to *The Freemason*, London, for August 26th, Mark Masons' Hall in Great Queen Street is being razed for the purpose of erecting a new structure on the old site. Pending the rebuilding of the new premises the Grand Secretary's offices will be at International Buildings, 71 Kingsway, W. C., only a short distance from the site of the old hall.

TERCENTENARY

An interesting feature of the recent tercentenary celebration of the City of Newport, Rhode Island, was the unveiling and dedication of a monument erected by Newport citizens of Jewish descent to commemorate the early establishment there of religious and civil liberty.

Founded by Roger Williams in 1636, on a basis of complete separation of Church and State, the Colony of which Newport became a part was the first to recognize the inherent right of an individual to freedom of religious belief. As a consequence, it became a haven of refuge for those who had been driven from their homes elsewhere by intolerance and religious persecution. For a long period afterward, there was no other American Colony where Jews were free to enter.

The Newport memorial has appropriately been placed in the grounds of the ancient Touro Synagogue, which was dedicated in 1763 and is the oldest Jewish house of worship on the continent. The organization of its congregation dates back to 1658.

A significant feature of the dedication was the re-enactment of an exchange of messages occurring in August, 1790, when George Washington visited Newport and was welcomed in the name of

the Jewish congregation by their leader, Moses Seixas. Taking part in this re-enactment were Edward Jones Phillips of Hempstead, L. I., great-great-grandson of Moses Seixas who presented the original address, and W. Selden Washington of Alexandria, Va., great-great-grand-nephew of the First President who responded to same. Franklin Bache Huntington, a descendant of Benjamin Franklin, also took part.

While this particular address to President Washington was from the Jewish congregation, it is worthy of note that there was another exchange of greetings on this same occasion of Washington's visit to Newport, and one which has a particular Masonic interest. It was an address to the illustrious visitor from King David's Lodge of Freemasons, and this was also delivered by Moses Seixas, who was at the time Master of that lodge as well as leader of the Jewish congregation.

A copy of this address has been preserved and reads as follows:

"We, the Master, Wardens and Brethren of King David's Lodge, in Newport, Rhode Island, joyfully embrace this opportunity to greet you as a Brother, and to hail you welcome to Rhode Island.

"We exult in the thought, that as Masonry has always been patronized by the wise, the good, and the great, so hath it stood, and ever will stand, as its fixtures are in the immutable pillars of Faith, Hope and Charity.

"With unspeakable pleasure, we congratulate you as filling the Presidential Chair, with the applause of a numerous and enlightened people; whilst at the same time we felicitate ourselves in the honour done the brotherhood, by your many exemplary virtues, and emanations of goodness proceeding from a heart worthy of possessing the ancient mysteries of our Craft, being persuaded that the wisdom and grace with which Heaven has endowed you will eventually square all your thoughts, words and actions by the eternal laws of honour, equity and truth; so as to promote the advancement of good works, your own happiness, and that of mankind. Permit us then, illustrious Brother, cordially to salute you with three times three, and to add our fervent supplications that the Sovereign Architect of the Universe may always encompass you with His holy protection."

To this address Washington made the following response:

"I receive the welcome which you give me to Rhode Island with pleasure; and I acknowledge my obligations for the flattering expressions of regard contained in your Address with grateful sincerity. Being persuaded that a just application of the principles on which the Masonic Fraternity is founded must be promotive of private virtue and public prosperity,

I shall always be happy to advance the interest of the Society, and to be considered by them as a deserving Brother. My best wishes, Gentlemen, are offered for your individual happiness."

It is an interesting fact that W. Selden Washington who took a part in the ceremony at Newport, is a Past Master of Alexandria-Washington Lodge No. 22, at Alexandria, Va., of which George Washington was the first Worshipful Master.

KILLED BECAUSE A MASON

Among the passengers arriving at New York on the Maritime Commission freight steamer *Schodack* a few days ago was Mrs. Amelio Sancho, an American woman of Spanish birth, who told of losing her entire family—her husband and two adopted sons—as a result of the conflict in Spain. The children, who were war orphans, were killed in air raids on Barcelona. Her husband, who had gone to Spain before the war on account of his health, had worked with the Friends Spanish Relief Agency during and after the war. Although he was a non-combatant, he was placed under arrest by the Franco Government after the close of the war, and has since been put to death. Just before his execution he contrived to get a message to his wife telling her that he had been condemned to death because he was a Freemason.

MASONIC RELIEF ASSOCIATION

Charles H. Johnson, 33d, Grand Secretary of the Grand Lodge, F.&A.M., of New York, was elected president of the Masonic Relief Association of the United States and Canada at the twenty-third biennial meeting of that organization held in New York City September 19th, 20th and 21st. Mr. Johnson, who succeeds Mr. Ira Weingrun, 32d, K.C.C.H., of New Orleans as president, is former Commissioner of Social Welfare of the State of New York.

In presenting the results of a recent survey covering forty-nine jurisdictions of the Masonic Relief Association whose officials had responded to a questionnaire sent to the several states on Social Security legislation, the new executive said in part:

"Generally speaking, Social Security legislation has not materially affected Masonic relief; that is to say, that approximately 50 per cent of the Grand Lodges have not as yet notified us of any effect. In those instances where it has affected our relief programs it has helped the particular jurisdiction over financial difficulties."

L. C. Connell, superintendent of the Masonic Home in Tennessee, traced the development of the relief program conducted by Masonic organizations as a part of their work of charity. He explained that recent projects for assisting widows

and children of members indicated a need for placing such work on a self-sustaining basis.

He said that it was found practical to budget families on the basis of the earnings of the deceased parent and with consideration to the locality and environment of the home and the ages and health of the children. He added that a five-year plan of enabling the members of such families to be self-supporting had been found practical in Tennessee.

Mr. D. Rufus Cheney, 33d, of Portland, Ore., and Richard C. Davenport, 33d, of Harrisburg, Ill., were elected first and second vice presidents respectively. Mr. Frank L. Smith, Jr., of Buffalo, was appointed secretary to fill the vacancy in that office caused by the death of Joe B. Hines of Fort Worth, Texas. Lewis E. Smith, 33d, of Omaha, Nebr., was elected treasurer to succeed himself.

GRAND LODGE DECISIONS

The Grand Lodge of Texas, A.F.&A.M., adopted resolutions at its one hundred and third annual communication which for that grand jurisdiction designate the organizations which are Masonic in character. Those not designated included the Ancient Arabic Order Nobles of the Mystic Shrine, the Mystic Order of Veiled Prophets of the Enchanted Realm, the Order of the Eastern Star, Order of DeMolay, Order of Job's Daughters, and many other organizations usually regarded as Masonic in nature. However, resolutions were adopted at the same communication, permitting lodges to grant the use of Masonic halls to the non-designated bodies if they choose to do so.

The designated organizations are listed as follows:

The General Grand Chapter of the United States, and Grand Chapters chartered by it, and their subordinate chapters; the Grand Royal Arch Chapter of the State of Texas, and those of other states of the United States of like status and independence, and the Royal Arch Chapters and other bodies under their jurisdiction.

The General Grand Council of Royal and Select Masters of the United States; and Grand Councils chartered by it, and their subordinate Councils; the Grand Council of Royal and Select Masters of the State of Texas, and of other States of like status and independence, and the Councils under their jurisdiction.

The Grand Encampment of Knights Templar of the United States of America, and the Grand and Subordinate Commanderies under its jurisdiction and the constituent Commanderies under the jurisdiction of such Grand Commanderies; the Grand Commandery of the State of Texas, and the constituent Commanderies under its jurisdiction.

The Supreme Councils of the Ancient Accepted Scottish Rite of Freemasonry for the Southern and Northern Masonic jurisdictions of the United States and the various bodies under their jurisdiction.

All grand lodges of Ancient, Free and Accepted Masons or of Free and Accepted Masons in the United States of America or foreign countries with which this Grand Lodge is now or may hereafter be in fraternal correspondence.

The Grand Supreme Council of the Ecclesiastical and Military Order of the Red Cross of Constantine; and the Royal Order of Scotland.

GRAND LODGE

FESTIVAL SUCCESS

The 141st Anniversary Festival of the Royal Masonic Institution for Boys, held in London, recently, was the third and last of the three principal festivals for the current year conducted annually for charitable purposes by the United Grand Lodge of England.

The subscriptions at the first of the series, the 97th Annual Festival of the Royal Masonic Benevolent Institution held February 23rd, totaled over £110,093; the subscriptions at the 152nd Annual Festival of the Royal Masonic Institution for Girls, held May 11th, totaled over £71,741.

The proceeds of the "Boys" Festival totaled over £88,741. In the aggregate the subscriptions were over £270,575 or approximately \$1,352,875.

The Rt. Hon. Lord Methuen, Grand Master Designate for the Provincial Grand Lodge of Wiltshire, was the President of the "Boys" Festival. The Duke of Kent was to have presided, as the Grand Master of the Provincial Grand Lodge of Wiltshire, but his recent election to the office of the Grand Master of the United Grand Lodge of England prevented his exercising that privilege. The constitution of the United Grand Lodge controls all such questions.

PROPOSED ILLINOIS

AMENDMENTS

Several amendments to the by-laws of the Grand Lodge, A.F.&A.M., of Illinois are to receive consideration at the forthcoming hundredth annual meeting of that Grand Body on October 10th and 11th.

The proposed amendments are as follows: First, permission to secretaries to depart from the tedious and traditional use of pen and ink in recording minutes of the proceedings of the lodge on bound pages to the use of the typewriter and loose-leaf record books.

Second, permission to receive petitions of men who are indirectly engaged in the liquor business, such as perhaps, hotel proprietors, and making ineligible only bartenders and saloon-keepers.

Third, permission to allow a demitted member to be restored to active membership in the lodge of which he was last a member by a favorable vote of two-thirds of the members voting when the ballot is taken. The constitution now requires a unanimously favorable ballot in such cases. This requirement will still obtain when a member seeks to affiliate with a lodge other than the one from which he was demitted.

It is thought likely that an amendment will be submitted altering the mode of transferring membership from one lodge to another without the present formal use of the demit which involves much unnecessary correspondence. The proposed amendment will materially shorten the process. A member, desiring to transfer his membership, files with his petition to the new lodge of his choice a signed application for a demit from the lodge of which he is a member. If the petitioner is elected, the secretary of the new lodge will send the application for a demit to the old lodge for its consideration. If favorably acted upon, the demit will be formally issued and the transaction completed. The proposed amendment requires that the whole proceeding be consummated within six months. This method is said to have been found satisfactory in other Grand Lodges where it is being used.

MAY AMEND CONSTITUTION

The Grand Lodge of Kentucky will consider at its forthcoming annual meeting in October an amendment to its constitution which was submitted at the 1938 meeting. The proposed amendment would permit lodges to decrease the minimum initiation fees for conferring the Fellow Craft and Master Mason degree from \$10 each to \$5 each. At present the initiation fees are \$10 each for the Entered Apprentice, Fellow Craft and Master Mason degrees.

NEWS, NOT UNEXPECTED

With the creation of the new Spanish Government and the swearing in of Generalissimo Francisco Franco as Premier, Falangist newspaper *Arriba* lost no time in stating that "Masons and pacifists" would have no part in the new regime. *Arriba* assails Masonry for the injury it has allegedly inflicted on Spain.

Just why it associates Masons with pacifists when it has charged repeatedly that Masons were not only the instigators but were in many instances military leaders of the Spanish Republic, is hard to understand. If Masons were under the Spanish Republic, "militarists" then why link them with pacifists? And why does not *Arriba* assail the Basque country which with about three million population overwhelmingly Roman Catholic, was strongly for the Spanish Republic? There were some five or six thousand Ma-

sons in all of Spain out of a total population of about 22,000,000. Mighty men indeed were the Spanish Masons if they inflicted all the harm to that country so often alleged by the Nationalists.

Arriba need not warn that Masons "will have no part in the new regime in Spain." Hundreds were assassinated. Several hundreds were shot as political prisoners, hundreds of others were killed in action, many were garroted, and many more made their escape into France and other countries with the fall of the Republic. Moreover, Arriba could pay no higher compliment to the Masons of Spain than to declare that they "would have no part in the new regime," especially since as lovers of liberty they generally supported the Spanish Republic.

THE RISE OF

SPECULATIVE MASONRY

The Rev. W. H. Richards, Chaplain of Athole Lodge, Kimberley, South Africa, addressed the officers of that lodge and other members of the fraternity at Divine Service held in the Presbyterian Church, Kimberley, August 13, 1899.

In the course of the ceremony the Reverend Richards speaking of Freemasonry said in part:

"When the Western nations were beginning to appreciate the luxuries of the East, and their growing wealth enabled them to gratify an improved taste, a great development in architecture took place. Hence arose special reasons why operative Masons should unite and form themselves into one great society or guild or craft. These men had to travel from place to place for employment, and it was soon found to be desirable that a Master Mason should be easily recognizable as such wherever he went. Hence a set of secret signs and passwords were established which were entrusted to Master Masons only. For a long time the societies thus formed were open only to actual artisans in the building trade, and the members of these guilds were chiefly occupied in building those old churches and cathedrals which are the glory of Great Britain. Far back in the time of the old monasteries in England these societies were often grouped around those ecclesiastical establishments, the abbots frequently being the architects under whom they worked. In Scotland, the abbeys of Holyrood, Kelso, Melrose, the Cathedral of Glasgow, and other such buildings were erected by companies or "Lodges" of "Freemasons." And thus from the first this Order had a fraternal and a religious character. "Brotherhood" was the main idea—brotherhood between men bound together by common interests and a common trade, the brethren being bound together by an oath of secrecy and fidelity on the Bible, the compass, and the square, while all the chief implements of their trade were invested with

symbolic meaning, applicable to the moral conduct of life.

"After a time, however, amateurs were admitted into these guilds, or secret societies, which were at length thrown open to all men of good repute who would accept the conditions of membership; and so the societies, founded entirely for the benefit of operative builders, have been merged into a great worldwide Order of speculative and purely symbolic Masonry.

"The chief principle of this Order is cosmopolitan brotherhood. Whatever a man's nationality, whatever a man's religion, whatever a man's station in life, he is my brother if he is a member of this Order; and I am bound to show a brotherly spirit towards him, to promote his well being as far as lies in my power, to give him whatever help I can, to behave towards him and his in all things, as I would wish him to behave towards me and mine under similar circumstances. It is the great root principle of Christianity. It is the principle we want applied to the whole race, all the world over; the principle which, if universally acted upon, would regenerate society."

—(From the Monthly Leaflet of Masonic Instruction, District Grand Lodge of South Africa, Central Division.)

MASONIC DAY AT GOLDEN GATE

Wednesday, October 11th, at the Golden Gate International Exposition, San Francisco, Calif., promises to be one of the outstanding events on Treasure Island. October 11th was selected because it is on the second day of the Ninetieth Annual Communication of the California Grand Lodge, F.&A.M., which opens Tuesday, October 10th and closes Friday, October 13th.

The Masonic Day committee, appointed by Grand Master Leon O. Whitsell last February, has been working steadily to produce a program of many attractions to the Craft. That the committee has succeeded in its efforts is evidenced by the details of the program which in part are as follows:

10:00 a.m. to 6:00 p.m.—Registration—San Francisco Bldg., Treasure Island. Concert in afternoon by City of San Francisco Concert Orchestra and soloists.

12:00 to 1:30 p.m.—Informal Lunches—Island Club; Continental Cafe and Estonian Cafe.

2:00 to 3:00 p.m.—Reception to Grand Master, Leon O. Whitsell, in San Francisco Bldg., with short address of welcome by Grand Master, at 2:30 p.m.

3:00 p.m.—Matinee performance—Cavalcade of the Golden West.

4:30 p.m.—United States Flag Retreat by 30th U. S. Infantry, at west side of Federal Building.

6:00 to 7:30 p.m.—Informal Dinners—Island Club; Continental Cafe and Estonian Cafe.

7:30 p.m.—Evening performance—Cavalcade of the Golden West.

9:00 to 12:00 p.m.—Masonic Grand Ball and Entertainment—California Ball Room, State of California Building. (Strictly Informal.) (Admission by special ticket or on Masonic receipt.)

Open All Day—Palace of Fine Arts. Although "Masonic Day" was set aside by the Grand Lodge of California for the enjoyment and edification of California Masons, including those who attend Grand Lodge meeting, all Masons and their ladies regardless of their jurisdiction are invited to be present on that day.

The members of Masonic Day Committee are: Joel H. Springer, Chairman; Robert P. Wisecarver; Russell C. Horstmann; Jesse M. Whited; Charles G. Lambert, and Thomas A. Hughes.

DIES AT 92

Wm. Van Hook Hicks died at his home in Brooklyn on September 18th at the age of ninety-two. He was great-grandson of Whitehead Hicks, who was Mayor of New York in 1766 and a grandson of Elias Hicks, Grand Secretary of the Grand Lodge of New York, F.&A.M., from 1817 to 1822.

The last surviving trustee of the benevolent fund of the Brooklyn Volunteer Firemen's Association, Mr. Hicks was a thirty-third degree Mason and a member of Greenwood Lodge No. 569, F.&A.M., for sixty-seven years.

HONORS McCANDLESS

The Scottish Rite Bodies of Honolulu, T. H., gave an official reception to James Sutton McCandless, 33d, on the evening of September 21st. The reception was under the direction of Walter Roland Coombs, 33d, assisted by George Alfred Wesson, 32d, and Robert Thomas Aitken, 30d. Chester Edwin Frowe, 32d, Master of Kadosh Honolulu Consistory, presided.

Mr. McCandless is Deputy in Hawaii of the Supreme Council of the Scottish Rite, Southern Jurisdiction, and Past Imperial Potentate of the Shrine.

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J. Claude Keiper is the grand secretary and Eugene Thompson is the grand master for the current year.

CELEBRATE SESQUICENTENNIAL

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Service Association, Washington, D. C.

It may be added that Masonic activities in Connecticut preceded the organization of the Grand Lodge on July 8, 1789, about forty years. In fact it is believed that Masonry was in existence in Connecticut a number of years prior to the year 1750, when Hiram Lodge No. 1, New Haven, received its charter.

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The after dinner program includes an historical sketch of the Grand Lodge; remarks by visiting Grand Masters from other jurisdictions, and addresses by Past Grand Master Wm. Moseley Brown, 32d, K.C.C.H., of Virginia, and Carl H. Claudy, 33d, Secretary of the Masonic

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LAYS 20TH CORNERSTONE

The Grand Lodge, A.F.&A.M., of Missouri, laid the cornerstone of the new U. S. Post Office in Savannah, Mo., on the afternoon of September 16th. Grand Master Henry C. Chiles officiated for the twentieth time and was assisted by G. C. Sparks of Savannah, Grand Senior Steward, who acted as Deputy Grand Master; Anthony F. Ittner, Past Grand Master and present Grand Lecturer, who acted as Senior Grand Warden; Harry S. Truman (United States Senator), Junior Grand Warden; and Rev. Emmet L. Robinson, D.D., Grand Chaplain.

During his year as Grand Master Mr. Chiles has officiated at the laying of the

cornerstones of a Baptist Church, State Office Building, seven college buildings, State Cancer Hospital, five Court Houses, three public school buildings, a Masonic Temple and one U. S. Post Office—twenty buildings in all.

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Indian—Ugh! Darn near miss um

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BRAIN WORK

An Irish soldier in France received a letter from his wife saying there wasn't an able-bodied man left, and she was going to dig the garden herself. Dan wrote at the beginning of his next letter: "Bridget, don't, under any circumstances, dig the garden; that's where the guns are."

The letter was duly censored, and in a short time a lorryload of men in khaki arrived at Dan's home and proceeded to dig the garden from end to end. Bridget wrote in desperation, saying that she didn't know what to do as the soldiers had dug up the garden.

Dan's reply was short and to the point—"Put in the spuds."

POSTCARD POSTSCRIPT

A woman was on her way home from a holiday, and between trains in London dashed off a postcard to her sister.

"I hope I catch this train," she concluded hurriedly, and handed the card to a porter, asking him to post it.

When her sister got the message, it bore a neat, pencilled postscript: "She caught it. Respectfully yours, Porter."

HE NEVER KNEW

First Scout (looking at a mummy in a museum): I wonder what this sign with these words "1187 B.C." means?

Second Scout: I bet that's the license number of the car that hit him.

IRISH LOGIC

"How's Ireland?" was the question once put to the famous "Tay Pay" O'Connor in America, at a banquet given in his honor.

"O, Ireland's in a terrible, terrible way," Mr. O'Connor replied.

With his fingers he traced an imaginary map on the table cloth.

"You see," he continued, "there's one religion in the north and another in the south, and they are continually at each other's throats." He paused and shook his head sadly, "I often wish they were all of them haythens, so they could live together like Christians."

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